

THE NEW HEAD OF CARNEGIE COMPANY

Business Career of Henry Clay Frick

of Pennsylvania German Stock Began Life with a Sound Education—A Small Start in Coke Making That Developed His Great Business Ability—The Story of His Advancement.

More Letter in the Sun.

of a man of his prominence in the new world comparatively little is known about Henry Clay Frick to the general public. A great deal that has been written about the present head of the Carnegie interests, and the organizer of what promises to be the latest manufacturing enterprise of modern times, has been ignorantly untruthful, because there is only a small amount of authentic material concerning him available with which to build a biography. Seven years ago the memorable events at Homestead and the attempt on his life by the Anarchist assassin Bergman brought him prominently into public notice, and started a flood of biographical sketches. Few of them pictured him as he really was.

In appearance Mr. Frick is of medium height and sturdy build, with a well-shaped head set firmly on square shoulders. His hair and beard, the latter well full and carefully trimmed, are heavily tinged with gray. His carriage is erect, his manner at all times suave but reserved, while his voice is rarely raised above an even conversational tone. He dresses quietly, with preference for dark colors, and wears a beard and there would be recognized as a lower jaw characteristic of his father's family.

OF GERMAN STOCK.

Very early in the present century the maternal grandfather of Mr. Frick, Abram Overholt, removed from a point on the Delaware river near Point Pleasant, Bucks county, Pa., to southern Westmoreland county. The Overholts—the name was subsequently changed to Overholt—came from the Palatinate to America in the first half of the last century and settled in this county. It is one of the family traditions that the wife of Abram Overholt, growing homesick after a few months for a sight of the old homestead on the beautiful river above Philadelphia, rode back across the width of Pennsylvania on her own horse, accompanied only by a small boy, to the old Point Pleasant farm, Western Pennsylvania, was then regarded as a frontier of civilization. Westburg was still in its swaddling clothes and the settlements along the Schuylkill and Monongahela were scattered hamlets.

At Homestead, Pa., the Overholt family rode back again over the main and across foothill to her home, never to visit the old again. Abram Overholt became the leading brewer and distiller of Western Pennsylvania. He was a Mennonite, and was still preserved in the family. The wife of his wife, a sweet-faced old Mennonite cap and kerchief, came Overholt lived to be 86, dying in 1870, and leaving a large family of sons and daughters, among the latter being Mrs. Frick, who is still living. Her mother, who is still living in Ohio, with a son and daughter at the age of 77. Mr. Frick was born on December 19, 1849, at West Overton, a village named after his grandfather, about twelve miles south of Homestead. His father was a prosperous farmer of Swiss ancestry, who had just after Mr. Frick entered upon his career as a coke operator in the Connellsville region. The Frick farm, it is still known, is situated about a mile and a half south of Mount Pleasant on the road to Scotts Run, and was set up to twenty years ago as one of the finest properties in a region noted for fertile farms. The village of West Overton is today a decaying hamlet of two dozen houses. The fields about it are falling into the abandoned mine, marring the surface with great unwholesome cavities.

EDUCATION.

The stories that Mr. Frick's early life was spent in penury and privation are part of the general biography of falsehood that gained currency shortly after the Homestead trouble. As a lad he attended the district school at West Overton, and later went to a pupil at the Mount Pleasant academy, subsequently known as the Presbyterian college, and now conducted as a classical and scientific institute. Later he attended school at Westerville, O. The result was that he entered upon his business

Christian Women

In the old Roman days of Nero, when the cast into the dens of lions where they died a horrible death, but fortuitously speedy death. The world is progressing, but ignorance still condemns thousands of innocent women to an equally painful and more lingering death.

The woman who day after day is tortured by headaches, dizziness, irritability, nervousness, lack of sleep, and dragging sensations in the abdomen and similar symptoms, suffers a martyrdom that not even a Nero could invent. Not one doctor in a thousand will attribute these troubles to the right cause—weakness or disease of the sensitive female system.

It is Dr. Pierce's Favorite Prescription. It makes weak women strong, restores strength and vitality to the organs long harassed by weakness and disease. It promptly heals inflammation and restores the health and vigor of youth. It fits for wifehood and prepares for motherhood. It banishes morning sickness and other discomforts of ante-maternity. It makes "new women." One letter among thousands says:

Dear Sir: I am of the age of 30, and have been suffering from weakness and disease of the sensitive female system for many years. I have tried many remedies, but have not found any that would cure me. I have heard of your "Favorite Prescription" and I have bought it. I have taken it and I feel that I am getting well. I have gained strength and vitality, and I feel that I am a new woman. I have been able to do my work, and I feel that I am a new woman. I have been able to do my work, and I feel that I am a new woman.

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Sunday-School Lesson for May 21.

Christ Before the High Priest.

JOHN xviii, 15-27.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

CONTEXT AND ORDER.—Strictly speaking the four evangelists were not historians, neither biographers. They did not attempt to give a full account of what transpired between the arrest and the crucifixion of Jesus. Each selected events to suit his purpose in writing and arranged them according to his line of thought. As a consequence no two of them agree in details, and it is impossible at this distance of time to arrange an orderly narrative and present the precise relations of the various actions recorded. This fact, however, increases the interest of the student, who, by comparing one gospel with another and casting the fragments into new form, obtains a perspective and outline that is even more instructive because of its brevity. Our study of the present lesson will be conducted with reference to the deeds and relations of the person mentioned.

ANNAS AND CALAPHAS.—Verse 24 is evidently retrospective and parenthetical, and may properly be restored to the narrative after Verse 14. Annas was really controlled by the other. These facts indicate the desperate condition in which the Jews were at the time—the highest functionary of religion, who according to their law should hold his position for life, was subject to the will of the civil authorities. From the reign of Herod until the destruction of the temple by Titus, there were no fewer than twenty-eight high priests. We learned last week that Jesus was first arraigned before Annas. Now we learn that he was sent bound to Calaphas. Canon Farrar suggests that the first appearance was practically designed to please those Jews who still regarded the opinion and influence of Annas, while the other appearance was potential, having authority to determine guilt. As bound he was an accused criminal.

JOHN AND JESUS.—When Jesus was seized by Roman officers in the garden, all the disciples forsook Him and fled (Mark xiv:50). While most of them sought to escape, Peter followed the city, two recovering from the first panic, followed in the rear of the procession. Peter is mentioned as one of the other (verse 15), and the name of the other is unknown. From his habit of suppressing his own name (John xiii:29), it has been generally supposed that this was John, the brother of James, the youngest of the band, mentioned in the gospel history as the "beloved disciple," he resolved not to leave his Master in this hour of great trial. When therefore Jesus was led into the palace of Calaphas, John went in also. This privilege was readily granted because he was known as a young Galilean fisherman, a follower of Jesus. This only disciple of all who had gathered around the Nazarene maintained his confidence and loyalty and followed to the examination by the Sanhedrin at the dawn of day (Luke, xii:66). John describes in our lesson (verse 19 et seq.), an earlier interview in which the High Priest sought information to be laid before that high court. His desire was to find some charge of conduct or of unorthodoxy touching the former being an offense against the state, the latter an offense against the

ground for the second onslaught. Rufian like, the coyote plunged into the lake, intent on bearing down his antagonist with brute force alone, and this probably saved the day for Tom. This time he got in a left swing blow on the coyote's jaw, hitting his blood, then jabbed with the right, bringing the coyote to a stand. The coyote went to his corner under a sage brush bleeding. In the second round the coyote sprang into the fight much as in the first, and with about the same result to the victim. The uppercut aim as he rushed in, striking under the chin with left and right, until the air was full of brown-gray hair. The round was furious throughout, with honors clearly for Tom. The coyote might have been counted out by the gophers that watch the but had counted. He deliberated long but gave up for the third round, but his belly rumbled in his mind, and to the scratch he came, slowly this time. Tom was ready, and rushed the fight. He crowded the coyote and backed him over the knoll, planting a left or right whenever and wherever he pleased. Finally, after much sparring, Tom got in the deadly knock-out blow. The fight was his, but he took no mean advantage. When the coyote was down he stood over him, giving him more than the limit of time for him to come up, but "finit latronem" had enough. He struck with his sage brush, and "fells domestica," his oak stick up, with his head over his shoulder, to see that he was not made the victim of treachery, sidled off to continue his hunt for a nice young cottontail.

ORIGIN OF AMERICANS. Contention That Japan Was the Original Home of the Race. From Peoples of the World. Probably Japan, the Kuriles and the regions thereabouts must be looked upon as the original home of the American race, or at least the greater portion of it. In 1834 a Japanese junk was wrecked at Queen's-bath, to the south of Cape Flattery, and three men and a dog were sent back to Japan. They had been driven off the Island of Yeso, and, losing their reckoning, had drifted about for several months, during which time the crew, which had been originally forty in number, had dwindled down by hardship and hunger to three. Again, on the 21st of April, 1847, in latitude 55 degrees north, longitude 156 degrees east, a Japanese junk was fallen in with which had lost her rudder and had been driven to sea in a gale in November, 1846. She had on board a crew of nine men and about 2,000 pounds of bessemer and other cargo. On another occasion an American whaler in May, 1847, fell in with a large junk of 200 tons burden, dismantled, with her rudder gone and otherwise injured in a typhoon which had occurred seven months previously. The crew, originally consisting of sev-

mit the keeping of his mother to such a church. He might be put to death on either charge. Hence Calaphas questioned Him concerning His disciples and doctrine. He proposed to extort from the Saviour's lips some statement to show that the number of His followers indicated a dangerous conspiracy, or that His utterances were of a Jewish nature. Concerning His disciples Jesus made no reply, and He referred Calaphas to those who heard Him for a knowledge of His teachings (verse 20), declaring that He had spoken openly, "Why askest thou me?" (verse 21). He enquired, rebuking the illegal procedure of an attempt privately to entrap the Saviour in His own words.

JESUS AND OFFICERS.—"Answerest thou the high priest so?" exclaimed one of the officers with a burst of insolence, and, then, unreproved by the priest, he inflicted an infamous blow up the sacred face of Christ (verse 23), the first act of violence against Him, the beginning of contemptuous treatment which He would receive from the profane Jews (Mark xv:19). This insult was contrary to law, as we learn in a similar case in the history of Pauls (Acts xliii:3), as well as from the words of Nicodemus (John vii:51). Even in the time of Moses there were statutes to protect a prisoner (Lev. xix:20) and his innocent, and guilt might be established, and no man might be beaten until condemned (Deut. xxv:2). Moreover, the same principle or guarantee of personal rights had found expression in Roman law (Acts xxv:12), which Paul quoted to good advantage (Acts xxv:10, 11, 12). The answer of Jesus to the one who had outraged Him displayed no resentment. With utmost calmness, He enquired why the legal processes might not have their course (verse 23). He was willing to stand as a man of justice and to accept His deserts, and sought to allay the evil passions which might carry His enemies into acts of cruelty and insult.

BACKWARD VIEWS.—From several standpoints we may profitably review this passage. 1. See the pitiful plight of the men who sought to destroy Jesus. While He is in their power they have no accusation, but endeavor to force from Him what may be construed against Him, vacating the forms of justice and allowing the unadmitted to be treated as guilty to bolster up an already self-abused dignity. 2. See the Christ in this hour, refusing to be a party to any such nefarious business, yet enough to resist those who would incriminate Him, holy enough to stand by His record and appeal to those who charge Him, demanding the same limit that in the presence of the high priest He should not be deprived of rights promised by the law of Moses and the law of Rome; 3. See the church. One had turned traitor, and was conspiring with his enemies. Eight had abandoned their Master and sought only their own personal security. One had denied three and sealed his falsehood with profanity. One only, the true lover of the Master, clung to Him in silence and he a young man. Tell it to the crowd of youth who endured and loved and sympathized, the first of that great company whose lives have since blessed the church (1 John ii:14).

JESUS AND CALAPHAS.—While all this transpired in the outer court a far different scene was enacted within the palace. The spy-masters refer to an examination by the Sanhedrin at the dawn of day (Luke, xii:66). John describes in our lesson (verse 19 et seq.), an earlier interview in which the High Priest sought information to be laid before that high court. His desire was to find some charge of conduct or of unorthodoxy touching the former being an offense against the state, the latter an offense against the

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Meet and Fight it Out on the Open Prairie. From the Boise Statesman. A Boise gentleman passing over the sage brush plains near Meridian the other day was treated to an exhibition that was as strange as it was interesting. It was a battle between a cat and a coyote. It was early morning, and plainly the night's prowling over the prairie had netted the coyote nothing in the way of a good, square feed. When first seen he was stealthily gliding about, his nose to the ground, searching, as they always are, for something to appease his insatiable appetite. He stopped and was surveying the surroundings from a slight knoll, when there appeared on the scene a great tomcat, a burly fellow, who also seemed to be nature provided with some toothsome morsel, as a cottontail or a young grouse. When Tom dove in sight the coyote smiled a satisfied smile. All things come to the patient, he must have thought, and he once prepared to take unto his inner self the bounty that nature provided. Tom had not at first seen the coyote; in fact, was not aware that a foe was near until the first charge, when the coyote sprang at him. But, quick as a flash, he parried the first thrust and then squared for action. With back up and fur on end, the cat stood his

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Dwarfs of the Cameroons. From the Birmingham Post. Although reports of a race of small stature in the interior of the Cameroons have been current for some years, no traveler had until last year been able to verify the rumor by his own observation. Quoting from the Allgemeine Wissenschaftliche Berichte, die Deutsche Rundschau and other sources, the first accurate information respecting such a race was obtained last year by the Bulu expedition of the German military forces. Seven individuals of the pygmy tribe were taken, much difficulty, brought to the camp through the instrumentality of a native chief. Some of them showed traces of a distinct race, but one was a woman, who seemed to possess the typical characteristics of the race, was carefully measured, and had a height of almost exactly four feet. The color was a chocolate brown to copperish, the palms of the hands alone being of a yellowish white. The hair was deep black, thick and frizzled; the skull broad and high; the lips full and swollen. The mode of life seems to resemble that of other pygmy tribes, as they are very shy, wandering about from place to place, and avoiding frequent contact with the white hunters, and collect much rubber, but dispose of it to other tribes for transport to the coast. Professor Virchow, speaking of these people before the Berlin Anthropological society in November last, said that apart from their small size they possess all the characteristics of true negroes, especially in their hair; and that, like the other pygmy tribes, they must be regarded as the remains of a primitive population, from which the various negro tribes have been derived.

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